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ART. II. — *A History of American Baptist Missions in Asia, Europe, and North America*. By WILLIAM GAMMELL, A. M., Professor in Brown University. With Maps and an Appendix. Boston: Gould, Kendall, & Lincoln. 1849. 12mo. pp. 359.

THIS work was prepared by the request, and published under the sanction of, "the Executive Committee of the American Baptist Missionary Union;" and it amply justifies their choice of a historiographer. It is just what was to have been expected from the high literary reputation of the accomplished author. In point of style, it is chaste and elegant. It rejects all rhetorical embellishments, and, where the narrative is most exciting, its flow is still calm and dispassionate. The writer seems to have either distrusted the language of emotion as unfavorable to accuracy, or deemed it unworthy of a subject of such intrinsic dignity and sacredness.

Professor Gammell deserves our high regard, also, for the kindly spirit in which he has wrought out this monument to the philanthropy of his denomination. We look in vain for the language of bigotry, exclusiveness, or unkindness. The most generous notice is uniformly taken of the missionaries of other sects; and the ashes of buried controversy are in every instance left undisturbed. Nor is there any exaggeration of the stubbornness and waywardness of the Pagans among whom the missionaries labored; but they are always spoken of lovingly and hopefully. In fine, the book is eminently a Christian one; and higher praise than this we know not how to give.

Were we to suggest any faults, they would be perhaps chargeable upon the "Executive Committee," and not upon the author. He may have been limited to a certain size, or within a certain cost. If not, the work ought to have been larger, and the maps should have been at once more comprehensive and minute. The narrative is rather too closely crowded with names, dates, and decisive incidents. We should have been glad to see more of the interior and the by-play of missionary life, and to dwell more in detail upon the personal biography of some of those martyr-spirits whose public services are commemorated. This last deficiency is

in part supplied by several interesting memoirs of deceased missionaries, and especially by the graceful and charming *Life of the second Mrs. Judson*, by "Fanny Forester," *alias* Mrs. Judson the third, who has contrived to interweave in her narrative life-like sketches of the members of several of the families connected with the Burman mission.

The missionary enterprise is a type of Christian zeal, which can never be wanting in an era of religious intelligence and activity. It slumbered only during the dark ages, and sprang again into energy with the re-awakening of the civilized world. It was the missionary spirit, wretchedly befogged and misguided, yet sincere and fervent, which inspired the Crusades, fed their enormous waste of treasure, and sustained unflagging courage in so many successive hosts of the soldiers of the cross. Nor can we doubt that the Crusaders understood Christianity as well, and were as thoroughly imbued with the true principles of Christian propagandism, as the grave civilians and reverend divines of England and America, who have rejoiced in the issue of the opium war in China as auspicious to the progress of the Gospel, or have looked upon the victory of Palo Alto and the bombardment of Vera Cruz as signal triumphs of Protestantism.

As regards modern missions of a more pacific character, the Romish church takes the precedence by a wide interval of the combined forces of Protestantism, both in priority of time, in extensiveness of operations, in the outlay of money, and in the number of devoted men who have made themselves either living or dying sacrifices to the cause. For this several sufficient reasons may be assigned. For one or two centuries after the Protestant Reformation, Great Britain was but a second-rate maritime power compared with the Catholic countries of the South of Europe, which, through their colonies and their unintermitted enterprises of exploration and discovery, were brought into intimate connection with every portion of the world then known or becoming known. When, too, the Romish theory of conversion promised and realized the most magnificent nominal results; and, where proselytes were to be made by the thousand, and new episcopal sees to be erected by the score, it would have been surprising had not the zeal of all Catholic Christendom been roused to its utmost measure of liberality and self-sacrifice.

The Romish church also had great vantage-ground for missionary operations in the celibacy of its clergy, and in the entire subserviency of the monastic orders to the Pope. Any number of ecclesiastics could be detached at any moment from and for any given post of service, could move on their distant missions without domestic impediments either to retard their progress or to awaken home longings and regrets, and could be sustained each for a small fraction of the expense at which a Protestant mission family could be supported. Add to all this the fact, that for several centuries the Catholic countries of Europe exceeded the Protestant in wealth, and especially in convertible wealth, in a much greater ratio than in population. But the Romish missions have left only faint traces of themselves in the regions where they have been most liberally sustained. There is indeed much to admire and reverence in the Christian heroism of the Jesuit missionaries, who have, in thousands of instances, encountered death in its most fearful forms, offered themselves as marks for savage archery, and hugged the crucifix and joyously chanted the *Nunc dimittis* at the stake. The Protestant bigotry, which would ignore the records of their almost numberless martyrdoms, closes its eyes upon a history which has not had its parallel since the days of the apostles. Nor can we repress our ready and delightful credence to the train of historical and circumstantial evidence, by which it has been made more than probable that the territory of our own country was the scene of the saintly Fenelon's first labors in the cause of his divine Master. Yet when we find Catholic Christians reckoned by hundreds of thousands in the great empires of the East, and at one time by thousands in our own Western wilds, and then look in vain for any vestiges of the refining and elevating influences of Christianity on the soil hallowed by the blood of so many devoted laborers, we cannot but believe that the chief result has been an outward conformity to the rites of the Church, as to a new and more magnificent form of idolatrous worship. We find that baptism, by whatever means effected, has made a living convert, and that extreme unction, on whatever grounds permitted, has constituted a Christian death. Nor can we believe that one in a thousand of the nominal converts has had any intelligent appreciation of the facts or doctrines of Christian-

ity, has been guided to the spiritual worship of one God, or has had his savage code of morals essentially modified. The facility of Paganism in the admission of new rites, and in the adoption of new objects of worship, has been interrupted only during transient epochs of fanaticism. There was room in the Roman Pantheon for every Deity that had an altar or a worshipper; and the same ready hospitality has in modern times extended its embrace to the Virgin Mary and the saints, where a spiritual faith, connected with an amended life and a purified worship, would have won only here and there a solitary disciple.

We are prepared, then, to anticipate fewer ostensible triumphs in the path of the Protestant missionary. And yet there is no quarter of the world, to which Protestants have carried the light of a pure faith, in which they have not made some discernible impression, and left results worthy of profound gratitude and full of encouragement for future efforts. In this field the English, Danes, and Germans commenced their efforts at nearly the same period; and the first missionary society among each of these nations bears date within a few years of the commencement of the last century. Until within the present century the Moravian Brethren furnished, it is believed, the most numerous and the most successful missionaries. Their establishments were Christian colonies of enlightened and zealous agriculturists and artisans, who connected with their religious teaching instruction in the arts of life, and diffused around them the amenities and charities flowing from a peculiarly Christian state of society. Their simple theology, their tender and loving spirit, their cheerful endurance of penury, privation, and affliction, their scrupulous integrity and unwearied kindness, have not indeed distinguished them from other Protestant missionaries; but they have been associated in such numbers and engaged in such pursuits, as to manifest the entire circle of Christian virtues in common spheres of activity, and in the complicated relations of social and industrial life; while the mere preacher as such is a man by himself, occupying constantly the position of an ambassador from the opposite party. Within the last half century, however, the Moravian missions have fallen into the background in comparison with the larger array of piety and zeal, which the wealth

of the English and American churches has brought into the field. Our present plan will not permit us the agreeable task of reviewing the efforts made in other quarters, and we shall confine ourselves to a sketch of the missions sustained by the American Baptists.

Prior to 1810, there was in the United States no organization for the support of foreign missions. During that year, four young men, members of the Theological Institution at Andover, presented to the General Association of Congregational Ministers in Massachusetts a document, in which they offered their own services as missionaries to the heathen, and requested advice and direction as to the best means of carrying their benevolent designs into execution. The writer and first signer of this document was Adoniram Judson, who yet lives, and may he long live, in unimpaired vigor of bodily strength, mental energy, and devotedness to the cause to which he consecrated the freshness of his youth. The consequence of this communication was the formation of the "American Board of Commissioners for Foreign Missions," under whose auspices three of these young men, with two others of kindred spirit, sailed for Calcutta, with the Burman Empire for their ultimate destination. During this voyage, Messrs. Judson and Rice, in the course of their scriptural investigations, found themselves constrained to alter their previous views as regards the ordinance of baptism, and were shortly afterwards baptized at Serampore by Mr. Ward, of the English Baptist Mission. They now found themselves, not, as we trust, estranged from the sympathy, but cut off from the support, of those on whom they had placed their reliance, and they appealed at once to the Baptists in America for the funds requisite to sustain them in their enterprise. Their appeal was warmly and gratefully received, as an indication of Providence opening an important avenue of Christian benevolence, and a Baptist Missionary organization was at once formed. Mr. Rice having returned to the United States, Mr. Judson was reinforced from time to time by the arrival of new missionaries, as rapidly as the Society at home was able to provide for their equipment and support.

Mr. Judson had, meanwhile, fixed his residence at Rangoon, in the southern part of Burmah, and had diligently employed himself in the acquisition of the language, and in

becoming conversant with the habits and character of the people. The language presented peculiar difficulties, from the absence of any suitable apparatus for its study, and from the few analogies which it bore to any of the Occidental languages with which he had been familiar. So soon as his knowledge sufficed for the task, he prepared and printed a tract containing a brief summary of Christian doctrine, and commenced the great work of the translation of the Scriptures, which was issued from the press in successive *brochures*. While thus employed, he sought every opportunity of conversation with the Burmans; and Mrs. Judson, and the other ladies who afterwards joined the mission, took the women and children under their special charge, and seem to have been, in labor, endurance, and sacrifice, not one whit behind their husbands. Every possible avenue of influence upon the natives was opened. Schools of various grades were established, social meetings instituted, public worship regularly maintained, and places of conference kept daily open for the reception of the inquiring and the distribution of portions of the Scriptures and other religious writings. At frequent intervals, the missionaries made excursions into the interior, navigating dangerous streams, transporting their own luggage across wearisome portages, penetrating pathless recesses of the mountains, and encountering every form of degraded and brutified humanity. With this incessant bodily fatigue and exposure, were joined difficulties which could be overcome only by the most resolute mental application and the most determined effort of self-concentration and recollection. When they had mastered the Burman language proper, they had indeed established a medium of oral and written communication with the more educated classes throughout the empire; but had hardly begun to bring themselves into intercourse with the dwellers among the mountains and the villagers in the remoter provinces. They found many different dialects in use, with few discernible analogies, and generally with no written literature for their guidance; and their only resource was to hang, eye and ear intent, on the lips of the savage, to catch the evanescent and often faintly articulated sounds of his jargon, and then to seek out their approximate representatives in alphabetic characters, which often needed to be multiplied in order to express some constantly recurring guttural or nasal, the means of uttering which is denied to civilized man.

By this painful process have the elements of numerous dialects been reduced to writing, employed in the translation of the Scriptures, and committed to the press for the instruction of savage tribes that never saw a book before. But so arduous is the effort of attention and imitation, by which an entirely unfamiliar tongue is to be thus learned through the senses alone, as often to impress ineffaceable marks upon the countenance and manner of the missionary. It was our happy fortune recently, at a literary festival, to sit at the side, (we would gladly have sat at his feet,) of a missionary from the East, who was revisiting the scenes of his youth after an absence of twenty years. His face bears a truly Johannine expression, nor do we ever expect to see more of meekness, love, and devotion portrayed on human features than we beheld in his. But at the same time, there was an earnest fixedness of gaze, a micrometer look of the eye, and a direction of the vision solely to the lips of the speaker in conversation, which showed how faithfully he had employed the sense of sight with regard to the barbarisms perpetrated upon the auditory nerve, while, whenever he broke silence, his lips seemed first to put themselves in posture for some preposterous feat of oral gymnastics, before they resolved themselves in the easy flow of his mother tongue.

The following extract will give a succinct sketch of the religion with which our missionaries found their ground pre-occupied, — a system indurated by antiquity, commended to its adherents by the absence of cruel rites and oppressive burdens, and so entirely made up of postulates beyond the range of human experience, that to refute its claims with an undisciplined, can be hardly less difficult, than to establish them with a cultivated, mind.

“The religion of the Burmans is Buddhism, one of the most ancient and wide-spread superstitions now existing on the earth, and one which, in its various branches, holds beneath its gloomy sway the minds of nearly half the human race. In Burmah, it arrays itself in a form imposing to the imagination, and stimulating to the hopes and fears of men, while it exercises over the mind the power derived from immemorial existence, and from the traditions and associations of a hundred generations. Buddha is the general name for divinity; but the religion to which it lends its name is a system of absolute atheism. It teaches that there has been a succession of Buddhs, or incarnations of divinity,



though with long intervals between them, who, through various transmigrations, have attained the highest merit of every kind in previous states of existence. According to the legends contained in the sacred books, the last Buddha was Gaudama, who was born in the seventh century before Christ, became Buddha when thirty-five years of age, and continued so forty-five years, after which he passed into the state of *Nigban*, which by some is understood to mean quiescence, or eternal repose, and by others, absolute annihilation. The next Buddha is to appear in about ten thousand years from the departure of Gaudama, and, though the precise time of his appearance is not fixed, yet his stature and dimensions, and the outlines of his person, are all fully described in the sacred writings. In the long intervals between the departure and appearance of the Buddhas, there is in reality no living God, and this system thus presents to the faith of its followers no conception of an eternal being, or a great First Cause, existing before the worlds were made, and destined to exist when the worlds shall cease to be. It involves innumerable contradictions and childish absurdities; yet it is riveted, with all the tenacity of an oriental faith, upon the minds of hundreds of millions of immortal beings.

“The principal objects of worship among the Burmans are images of Gaudama, which are manufactured of different sizes in great numbers, and for which the demand is so great that marble, the principal material of which they are made, is not allowed to be used for other purposes. These images are kept in private houses, or set up in the *zayats* or public halls of every village, and attached to the pagodas or temples which are erected in countless numbers in all parts of the empire. These structures vary in size and architectural proportions and appearance, but are for the most part solid masses of masonry, closed on every side, with their small interior space filled with sacred treasures, relics, and offerings consecrated to the divinity. With their lofty spires or pointed minarets standing against the sky, they constitute the most prominent feature of every landscape; they tower far above the dwellings of every city, and rise from every bluff and hill in all the inhabited parts of the country. Many of them are beautifully decorated and covered with gilt ‘from turret to foundation stone,’ and, when seen at a distance, they often present an appearance of imposing magnificence. On some of the pagodas are suspended small bells at different points, with fans or sheets of iron attached to their tongues, so that when moved by a gentle breeze, they give forth a pleasant chime, and seem to fill the air with mysterious music. Both temples and images are regarded with great respect by the people, though neither are formally consecrated to the purposes of worship.

“The priesthood is a very large and regularly organized body, and its members are initiated into the order with peculiar ceremonies. The rules regulating the lives and conduct of the priests are numerous and exact, though they are but imperfectly obeyed. The priests conduct no religious service at the zayats or pagodas, and perform no rites of worship for the people. Bound to celibacy, they live together in kyouns or monasteries, where they often occupy themselves in the gratuitous instruction of such male children as are sent to them for the purpose. They wear a peculiar dress of yellow cloth, and are supported by contributions of rice and other articles of food, which they receive, in their daily rounds, from the people. They attend funerals, and frequently preach when requested and paid for the service ; but their office is almost entirely a sinecure ; though, with all their indolence and indifference, they undoubtedly exert a powerful influence over the minds of the people, and render them far less accessible than they would otherwise be to the truths of the gospel as they are proclaimed by the missionaries.

“Though this religion imposes a multitude of ceremonies and superstitious observances, it is remarkable for its entire want of sympathy with any of the interests or the sufferings of humanity. It makes the attainment of merit the great end of life, but this merit consists in any thing rather than the charities and amenities which belong to man's higher nature ; hence the instruction of the ignorant, the relief of the poor, the consolation of the afflicted and the suffering, are not among the duties it enjoins. Its moral code, however, sets forth the sins which are to be avoided in five leading commandments : — 1. Thou shalt not kill ; 2. Thou shalt not steal ; 3. Thou shalt not commit adultery ; 4. Thou shalt not lie ; 5. Thou shalt not drink any intoxicating liquor. These prohibitions, so far as they extend, are sufficient of themselves to exalt Buddhism above many other false religions of the East ; but it contains no positive precepts that are fitted to raise and purify the nature of man. Its commands and its prohibitions are alike designed for selfish advantage ; they refer the doubting conscience to no sanctions of a superior being, and point the soul oppressed with sin to no ideals of excellence and holiness ; they present ‘ nothing as the ultimate object of action but self ; and nothing for man's highest and holiest ambition, but annihilation.’ ”

Among the Burmans, the missionaries have, up to the present time, had little visible success, though undoubtedly they have overcome the most serious initial difficulties that obstructed their enterprise, and have established relations through which they can in future have largely augmented opportunity and nearness of access to the hearts and con-

sciences of their beneficiaries. But there are scattered through the mountains and forests of Burmah and Siam, a politically inferior and depressed race, called the Karens, or *wild men*, who have been found peculiarly accessible to Christian instruction and influence. Their features and language ally them to the Caucasian variety of our species. Without priesthood or ritual, they believe in the unity of God and in a retribution after death, and preserve, in the form of rude legends, many traditions not unlike portions of scripture history and prophecy. Among these legends were predictions of a brighter day yet to dawn upon them, when "white strangers from beyond the sea would come to teach them *the words of God*, and raise them from their degradation." They can give no plausible account of their origin or history. It is evident that they are not indigenous in their present residence, but are the descendants of either a fugitive or a captive race from some more western region. They are kept by the Burmans, in part under heavy tribute, in part under personal restraint and bondage; and escape their exactions only by leading a romantic life in tracts of country remote from the course of travel and difficult of access. Like all subject races, they betray at present great inferiority to their oppressors in point of mental and physical vigor, but at the same time manifest in a much higher degree than they the personal virtues of sobriety and industry, and the social qualities of veracity, honesty, and good faith. Theory, of course, has not been idle in constructing a supposititious history for these unfathered foundlings of the nineteenth century. In common with every race that has lost trace of its ancestry, they have been repeatedly identified with the ten tribes of Israel, but by no strictly Hebrew peculiarities whatever, while the entire absence of religious rites is diametrically opposed to the hypothesis of their Israelitish descent. To us it seems much more probable that they were once a Christian people, made proselytes to the new faith before a magnificent ritual stood in the place of its simple and sublime doctrine, and that for centuries of exile and servitude they have borne about in their breasts the burden of their old church-hymns, and the fragrance of the Easter garlands that were laid upon the graves of their fathers. Among these people, the missionaries have received the warmest and most cordial welcome,

with hardly a rebuff or a single instance of coldness or indifference. They seem to have been in a waiting posture for the revelation that had reached them; and the truths of Christianity came to them more like revived reminiscences of a pre-existent state, than like a system adapted to revolutionize their former ideas and conceptions.

“ Among the illustrations of their singular susceptibility of moral impressions, Mr. Boardman relates an account of a book which had been left at one of their villages twelve years before, by a travelling Mussulman, who told them it was sacred, and commanded them to worship it. The person to whose charge it was delivered, though ignorant of its contents, wrapped it in folds of muslin and enclosed it in a case, or basket, made of reeds covered over with pitch. It was henceforth a *deified book*, and an object of religious veneration. The keeper of it became a kind of sorcerer, and all the people of his village firmly believed that a teacher would at length come and explain the contents of the mysterious volume. When the arrival of Mr. Boardman was reported in the village, the guardian of the deified book came with a chief of the tribe to the mission house, to obtain his opinion respecting its character. The missionary, after hearing their story and speaking to them of the nature of Christianity, proposed that they should return to the village and bring him the book, that he might judge of its contents. Accordingly, after several days, the sorcerer returned, attended by a numerous train, and bringing with him the venerated volume. All seemed to anticipate Mr. Boardman's opinion as decisive of its character, and were wrought to a high pitch of expectation of its announcement. The sorcerer, at his request, stood before him, with the basket containing the mysterious treasure at his feet. He carefully unrolled the muslin and took from its folds an ‘old, tattered, worn-out volume,’ which, creeping forward, he reverently presented to the missionary. It proved to be no other than the ‘Book of Common Prayer and the Psalms,’ of an edition printed in Oxford. ‘It is a good book,’ said Mr. Boardman; ‘it teaches that there is a God in Heaven, whom alone we should worship. You have been ignorantly worshipping this book; that is not good. I will teach you to worship the God whom the book reveals. Every Karen countenance was alternately lighted up with smiles of joy, and cast down with inward convictions of having erred in worshipping a book instead of the God whom it reveals. I took the book of Psalms in Burman, and read such passages as seemed appropriate, and having given a brief and easy explanation, engaged in prayer. They stayed two days, and discovered considerable interest in the instructions given them.’ The aged sorcerer, on hearing

Mr. Boardman's decision respecting the book, seemed readily to perceive that his office was at end, and at the suggestion of one of the native Christians, he disrobed himself of the fantastical dress which he had been accustomed to wear, and gave up the heavy cudgel or wand, which for twelve years he had borne as the badge of his spiritual authority."

Mr. Boardman, who is mentioned in the preceding extract, devoted himself with peculiar zeal and perseverance to the Karen department of the mission. Wherever he went, the tidings of his progress preceded him, and in every village he found deeply interested crowds awaiting his arrival. He was, indeed, a picked man among that company of chosen ones, endowed with a noble nature, enriched by a liberal course of study, with tastes and capacities that would have ensured him happiness and eminence in whatever sphere of life he might have chosen. He had hardly become interested in Christianity for its own sake and for his own sake, before he conceived the purpose of abandoning the congenial pursuits and flattering prospects that opened before him, and consecrating the residue of his days to a ministry of mercy in whatever unevangelized country needed him the most. His thoughts were directed to Burmah chiefly by the death of Colman, whose fine powers and burning zeal had given the richest promise of usefulness in that region, but whom the fever of the climate swept away on the very threshold of his mission. Boardman at once determined to take up the banner that Colman had dropped in dying, and seems from the first to have had a clear presentiment, that his own term of service could not much exceed that of his departed brother. He carried with him the seeds of consumption, which germinated beneath the tropical sun no less surely, though less rapidly, than they would in the colder climate of New England. As his disease became apparent, it only aroused him to more earnest and vigorous effort. He traversed the Karen wilds with fast wasting strength, and the rude natives felt the majesty and beauty of his entire self-surrender for their good. Multitudes were won to the seemingly sincere profession of his faith by his tender and touching exhibitions of the truth, doubly eloquent and efficient as uttered from a pulpit so near the grave. When he had lost the power of locomotion and of self-help, he was still borne about on his Master's work,

and gathered numerous audiences around his couch to catch the few broken words of counsel and encouragement which he could still offer, and to join in those last prayers so soon to be merged in the worship of heaven. His death was that of the Christian hero on the field that he had won ; and we know not where to look for more of moral grandeur, both in the manifestation of character and in its environments, than in the narrative of his last day's work upon earth.

“ His constitution was now rapidly yielding to the inroads of the disease which had so long been consuming his strength, and it was evident that his labors were nearly at an end. The eager Karens, fearing he might not be able to fulfil the promise he had long ago made them, had built a zayat for his reception, and offered to come to the city and carry him in a litter on the journey, in order that they might secure his presence among them. He had just decided to yield to their pressing importunities, and to spend the latest effort of his strength in making the visit, when Mr. and Mrs. Mason arrived at Tavoy, as auxiliaries to the mission. He knew, by a fatal intuition, that he had no time for delay, and on the 31st of January, a few days after the arrival of Mr. Mason, he set out upon the journey. He was borne in a cot, on the shoulders of the Karens, and was accompanied by Mrs. Boardman and the newly arrived missionaries. At the end of three days they reached the zayat, which stood on the margin of a beautiful stream, at the foot of a range of mountains, whose sloping sides were lined with the villages of the strange people whom they had come to visit. More than a hundred were already assembled at the zayat, nearly half of whom were candidates for baptism. Aided by Mr. Mason and the native Christians who were present, he examined them in the history of their Christian experience, and in the doctrines of the gospel. But his strength was exhausted, and he could do no more. At the close of the day, just as the sun was sinking behind the mountains, his cot was placed at the river side, in the midst of the solemn company that was gathered to witness the first baptism which that ancient mountain-stream had ever beheld. Thirty-four native converts, whose examination had been approved, were baptized by Mr. Mason. As he gazed in silent gratitude upon the scene, he felt that his work was finished, his last promise to these scattered disciples was now fulfilled ; and he was ready to depart in peace. He met them again at their evening meal, and still reclining upon his couch, uttered to them a few words of parting counsel and took leave of them forever.

“ On the following morning the missionaries set out on their

return to Tavoy, hoping that he might survive the journey, and die at last beneath his own roof. But the hope was disappointed. Ere the second day had passed, his eyes were closed upon the scenes of earth, and his spirit was in heaven with God.

"Thus ended the consecrated life of this noble-hearted and intrepid minister of Christ. He lived to witness a glorious triumph of the faith which he taught, and died as every missionary might well wish to die, in the service of his Master, and surrounded by those whom he had been instrumental in converting from heathenism, and in reclaiming from barbarism. His tomb is at Tavoy, in the midst of what was once a Buddhist grove, and beneath the shadow of a ruined pagoda. It is covered by a marble slab, placed there as a tribute of respect by three gentlemen who at that time occupied the highest posts in the provincial government, and inscribed with a simple epitaph, which points the traveller who visits it to the Christian villages that skirt the neighboring forests and mountains, as the true memorials of his useful and devoted life." \*

But Boardman was only one among a band of equally heroic spirits. In not a few of its chapters Prof. Gammell's unostentatious narrative rolls on with a more than epic majesty and a more than tragic interest. It belongs to an era of Christian history, on which future generations will look back as the heroic age of the Church, and which future poets may commemorate with a far loftier inspiration than that with which classic bards celebrated the times when men welcomed demigods to their tables, and everywhere encountered "*divis permixtos heroas*."

We have spoken admiringly of the dying missionary. We know not how to express our reverence for his young widow, a woman of tender sensibilities and cultivated tastes, left with her infant boy, in a region of which her whole experience had been one of incessant suffering, privation, and peril. Who would not have bidden her seek the shortest passage to the embrace of the friends at home, whose hearts and arms were open to receive her? But she had learned the language

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\* The following is the inscription referred to above.

"Sacred to the memory of George D. Boardman, American Missionary to Burmah. Born Feb. 8, 1801 — Died Feb. 11, 1831. His epitaph is written in the adjoining forests. Ask in the Christian villages of yonder mountains — Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of Prayer? Let the reply be his eulogy. *A cruce corona*."

of the country, had become intimate with its customs and institutions, and had already won a large place in the affections of the Karens who had sought her husband's tuition ; and she felt that this vantage-ground forbade her leaving the field, and placed her under a sacred obligation to the poor mountaineers whose tears had fallen with hers over the missionary's grave. She therefore assumed at once the full charge of the station, established and superintended schools, sat in the *zayat*, (or place of worship,) for the instruction of novices in the faith, and at times conducted the public Sabbath services of large Karen congregations. She made frequent tours in the wilderness, over rude mountain passes, across perilous fords, and through the thickly matted underbrush of the jungle. Her services failed not of their immediate reward in the strong attachment to her of the whole Karen population in her district, and in the rapid increase of intelligence and steadfast converts to Christianity. At the close of the year following that of her husband's death, the church, of which a native teacher was the nominal pastor, but she herself the virtual head, consisted of more than a hundred members, many of whom attested their sincerity by walking forty or fifty miles, and crossing swollen streams on trees that they had first felled, in order to attend public worship.

Our mention of the Karens led us to anticipate, in the order of time, the incidents connected with Boardman's death and his widow's solitary labors. But we should do equal injustice to our author and our readers, did we make no record of the sufferings of Dr. Price, and Mr. and Mrs. Judson at Ava, the capital of the Burman empire. They were endeavoring to establish a missionary station in this place, under shelter of the medical reputation of Dr. Price, who had been regarded with marked favor by the King and his court. Just at this crisis of their affairs, war broke out between the Burman government and that of the British in Bengal, and the capture of Rangoon spread consternation through the capital. The missionaries had been known to receive money from a certain English resident, who had kindly officiated as their banker ; and the officers of the government, ignorant of the system of exchange, inferred that this was secret service-money from the English authorities. Hence the barbarous treatment described in the following extract.



"It was on the 8th of June, 1824, that a company of Burmans, headed by an officer, and attended by a 'spotted-faced son of the prison,' came to the mission house, and, in the presence of Mrs. Judson, seized her husband and Dr. Price, and after binding them tight with cords, drove them away to the court house. From this place, they were hurried, by order of the king, without examination, to a loathsome dungeon known as 'the death prison,' where along with the other foreigners they were confined, each loaded with three pairs of fetters and fastened to a long pole, so as to be incapable of moving. Meanwhile, Mrs. Judson was shut up in her house, deprived of her furniture and of most of her articles of property, and watched for several days by an unfeeling guard, to whose rapacious extortions and brutal annoyances she was constantly exposed, without being able to make any exertion for the liberation of the prisoners, or the mitigation of their cruel sentence. She, however, at length succeeded in addressing a petition to the governor of the city, who had the prisoners in charge. By a present of one hundred dollars to his subordinate officer, their condition was somewhat meliorated, and by the unwearied perseverance of Mrs. Judson, and her affecting appeals to the sympathies of the governor, he was induced to grant her occasional permission to go to the prison, and at length to build for herself a bamboo shed in the prison-yard, where she took up her abode, in order that she might prepare food for the prisoners, and otherwise minister to their necessities.

"At the end of nine months, they were suddenly removed from Ava to Amarapura, and thence to a wretched place several miles beyond, called Oung-pen-la, where it was arranged that they should be put to death in the presence of the pakah-woon, as a kind of sacrifice in honor of his taking command of a new army of fifty thousand men about to march against the English. This sanguinary chief had been raised from a low condition to the rank of woongyee; but in the height of his power, just as he was about to march at the head of the army he had mustered, he fell into disgrace, was charged with treason, and executed at an hour's notice, with the unqualified approbation of all classes of people at Ava. His timely execution saved the missionaries from the fate which hung over them, and they were left uncared for in the miserable cells of Oung-pen-la, till the near approach of the English to the capital induced the king to send for Mr. Judson, to accompany the embassy that was about to start for the English camp, for the purpose of averting the destruction that now threatened the Golden City.

"During all this gloomy period of a year and a half Mrs. Jud-

son followed them from prison to prison, beneath the darkness of night and the burning sun of noon-day, bearing in her arms her infant daughter, — the child of sorrow and misfortune, who was born after the imprisonment of its father, — procuring for them food which Burman policy never supplies to prisoners, and perpetually interceding for them with their successive keepers, with the governor of the city, with the kinsmen of the monarch, and the members of the royal household. More than once the queen's brother gave orders that they should be privately put to death ; but such was the influence which Mrs. Judson possessed over the mind of the governor, that he evaded the order each time it was given, and assured her that for her sake he would not execute her husband, even though he was obliged to execute all the others. And when at last they were to be taken from his jurisdiction and driven to the horrid prison-house of Oung-pen-la, at the command of the pakah-woon, the old man humanely summoned Mrs. Judson from the prison where he had permitted her to go and sit with her husband, in order that she might be spared the pangs of a separation which he had not the power to prevent. Her own pen has traced, in lines that will never be forgotten by those who read them, the affecting history of the dismal days and nights of her husband's captivity."

The Burman mission is now in a prosperous condition, numbering twenty male and eighteen female missionaries from America, one hundred and ten native teachers, more than eighty of whom are Karens, and not less than sixty-five hundred baptized communicants.

The American Baptists have also hopefully established missionary stations in Siam, China, Assam, and among the Telogoos on the western coast of the Bay of Bengal. They have furnished, too, their full proportion of victims for the pestilential climate of Western Africa, where the resident of Caucasian descent must take his life in his hand, and can hardly expect to survive the process of acclimation. It was a noble list of names that the Baptists furnished for the martyrology of that inhospitable coast between 1821 and 1848 ; and the surviving widows of men that perished there are now awaiting arrangements for the renewal of the mission, to revisit a field ripe for the harvest, but hitherto fatal to the reapers.

In France, Germany, and Denmark, the Baptist Missionary Union has of late years sustained missions of sympathy

and aid for the few and feeble members of their own communion, and of proselytism among the accessible of other denominations. In this more sectarian department of their labors we may not, indeed, feel the same interest with which we have traced their aggressions upon the ancient domain of Paganism; nor do we think that in the present condition of the Pagan world, and with so much of heathenism within hearing of church-bells all over Christendom, it is yet time for Protestant Christian sects to institute measures of mutual conversion and reprisal. But the fitness of such measures once admitted, we can speak in terms of unqualified approbation of the discretion, disinterestedness, and piety, with which these enterprises have been conducted by the Baptist Board. They have also attempted, in common with other Protestant denominations, to diffuse the knowledge of the Scriptures and the influences of practical Christianity on the nominally Christian, but essentially Pagan, soil of Greece. Here, however, from various causes beyond their control, their efforts have been feeble, often interrupted, and attended as yet with little promise of permanent fruit.

Among the Aborigines of our own country, the Baptists now have twelve missionary stations, and have performed, it is believed, their full part in the great work of civilizing and Christianizing the Cherokees, as well as in sustaining whatever there is of intelligence, sound moral principle, and pure religious faith among the wasting remnants of the great Southern and Western tribes.

Before closing this review, we would offer our brief and humble plea in behalf of the missionary enterprise, and would answer some of the more plausible objections urged against the expenditure of so much treasure and the sacrifice of so many lives for results so remote and doubtful. We would submit at the outset, that this objection comes with ill grace from a nation which has just squandered, in a needless war of aggression and conquest, more money than has been spent for missionary labors from the beginning of the world to the present day, and has thrown away more lives that ought to have been made and held precious, than the cause of religion has demanded from the days of the apostles downward.

The results have indeed seemed small as yet, compared with the outlay, and especially so in the great empires of the

East. But ought they to have seemed otherwise? May not the labors already expended have been essential in laying beneath the deep waters of ancient superstition the sunken foundation, on which the churches of regenerated Asia are to be firmly built, and to rise in ample proportions, and in substantial beauty and magnificence? The religions of Asia were the growth of times of no small intellectual culture and acumen. Their sacred writings are of venerable antiquity, and blend with their gorgeous and fantastic mythology the most revered names of monarchs, legislators, philosophers, priests, and poets, who flourished when Germany was an unreclaimed forest, and Great Britain an undiscovered island. Their dogmas are stereotyped in hereditary social distinctions, laws, customs, and institutions, that have borne sway more centuries than the missionary stations on their soil have counted years. The work of conversion is an entirely different affair on such ground from what it is among the fetich worshippers of the Pacific Isles or of Southern Africa, where there are no fixed traditions, or religious writings, or ancestral prescriptions. The first work to be wrought is the infusion of a general skepticism as to the established modes of faith; and this can be effected only by prolonged observation of the practical and extended working of Christianity, of its superior type of civilization, of its miracles of art and skill, and above all, of its humane and philanthropic spirit. Every mission family must help create and diffuse this skepticism, which, however, must be whispered from man to man and from village to village, and must gather force in secret, before it will dare obtrude itself upon the public eye, and encounter the scorn of the priesthood and the indignation of the ruling powers. How fast this essential process may be now going on, no mortal eye can judge; but, so surely as divine wisdom and human absurdity are placed side by side, and suffered each to manifest its true aspect and produce its appropriate results, the latter must lose, and the former gain, hold upon the respect, esteem, and credence of the nations now unevangelized.

Then, too, the creation of the requisite apparatus for successful missionary efforts is necessarily the work of time. Nowhere is the transaction beneath the unfinished walls of Babel so little mythical as in Hindoostan, Burmah, and the

adjacent kingdoms. Almost every mountain, valley, and watercourse, has its own separate language or dialect; and the great stem-languages of that region proffer only an inadequate and doubtful means of intercourse with the population beyond the walls of the principal cities. The greater part of the labor of past and present missionaries has been so employed as to smooth the path of their successors. Grammars and vocabularies have been prepared, and translations of the Scriptures published, in a large number of the native tongues. These enterprises while in progress make no converts; but they are rendering the speedy communication and wide diffusion of religious knowledge practicable and easy. The living voice can produce only scanty and evanescent results compared with the written Word. The mission schools are fast educating a race of readers, who will have the records of revelation in their hands, and will thus be able to acquire that intimate knowledge of Christian truth and duty, which preaching in an unfamiliar tongue, or through an illiterate interpreter, can never give. Meanwhile, there is no system of propagandism in behalf of the previously established religions, and their cumbrous records are in the hands only of the highly educated, and known only by vague tradition to the multitude.

But we would be willing, were it necessary, to stake the missionary cause on the slow and imperfect success which it has had in the least propitious fields of labor. We attach infinite value to every human soul; and, though we cannot sympathize with the stern theology which condemns the unevangelized to perdition for involuntary ignorance of the truth, we cannot express our sense of the benefit conferred on the man or woman, who has learned to lift the prayer of faith to the Supreme Father, to lean for pardon and acceptance on the love of Christ, to stand hopefully by the graveside of the departed, to bear sorrow and suffering as the benign appointment of an unslumbering Providence, and, in dying, to look with unfaltering faith to a higher sphere of being. And when we contemplate the agency, through a thousand channels of benignant influence, of a single Christianized Pagan, the house hallowed by prayer and made radiant by the offices of love, the gentleness and courtesy extended through the complicated relations of social life, the

shining through a narrower or wider circle of an example conformed to the Divine pattern of the gospel, the self-multiplying power of goodness in all its forms and manifestations, we have no tolerance for any low estimate or depreciating regard of what has been accomplished under the least favorable circumstances, or in the least promising fields of missionary labor.

But would not the same expenditure of money and effort have borne surer and richer fruits at home, among the destitute of our cities, or among the unchristianized denizens of our frontier settlements? This question would have some pertinence, could it be proved that foreign missions have been prejudicial to the claims of domestic charity. But, in point of fact, while the Pagans were left out of thought, only the paltriest provision was made for the spiritual wants of our own fellow-citizens. The home missionary enterprise was simultaneous with the foreign; and the very sects, and the very individuals, who have been most liberal and zealous in the support of the latter, have been the most earnest and self-denying in sustaining the former. Charity languishes not on account of the multitude, but of the fewness, of its objects. The heart that opens towards one good cause is closed against none. The liberal hand, that casts its contribution into one treasury of God, relaxes its grasp whenever solicited in God's name. And, were there no other argument in behalf of foreign missions, we would plead for them on the score of the new spiritual life they have infused into the churches that sustain them. To take the world for their field enlarges and exalts their sympathies, ennobles and enriches their devotional feelings, brings them into closer communion of spirit with the world's Redeemer, and perfects their consciousness of kindred with the Universal Father.

Nor can we, so long as sects divide the Christian world, sympathize with the objection to foreign missions under a sectarian name, expressed by a contemporary journal in a notice of the book now under review. The broad field of Paganism proffers an arena for a far more peaceful, tolerant, and loving rivalry, than can be maintained in Christendom. There is room there for an amicable division like that between Abraham and Lot, when the whole land was before them; and, as they occupy severally their scattered stations over the

vast domain, they can say, without a shadow of insincerity, "Let there be no strife between us and you; for we be brethren." Numerous organizations can collect larger funds, and manage them more judiciously, than could a great central association, the responsibility of which was claimed by no single denomination. Nor can we find in the history of missions any beyond the slightest record of mutual jealousy or animosity, or of any less Christian form of competition, than that by which the different sects have endeavored to "provoke one another to love and to good works."

We have entire confidence in the ultimate success of the missionary enterprise. Christianity triumphantly surmounted, ages ago, far greater obstacles than now lie in the way of its progress. Its whole empire has been wrested from the grasp of Paganism, as degraded, as inveterate, as stubborn, as the forms with which it now contends. Because we believe it the truth of God, revealed for man, and adapted in its form of communication to the nature, faculties, and wants of man, we doubt not that man under every mode of culture, may be brought to the intelligent reception of its truths, the practice of its duties, and the enjoyment of its hopes. We receive as from divine inspiration the predictions of the Hebrew seers and of the Christian apostle, which foretell the entire regeneration of the human family, and cannot but believe that man will yet rewrite in history the brightest pages of prophecy.

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ART. III. — *De l'Esprit Public en Hongrie, depuis la Revolution Française.* Par A. DEGERANDO. Paris. 1848. 8vo.

DURING the past year, the attention of the civilized world has been directed with lively interest towards the progress of the war in Hungary. The spectacle of a gallant people fighting single-handed for their independence against fearful odds, the gigantic powers of Russia and Austria, the ancient champions of despotism, being strenuously exerted for months in what appeared to be a vain attempt to crush them, was enough to awaken the warmest sympathies of the lovers of